The MINISTERIAL DUTY *set forth.*

In an ANNIVERSARY

SERMON

Preached before the

University of *OXFORD*,

ON THE

Laſt SUNDAY in *June*, 1740.

UPON

One of the Texts appointed by the late Reverend WILLIAM MASTER, A. M.

By RICHARD NEWTON, D. D. Principal of *Hart-Hall*, now by Royal Charter erected into HERTFORD-COLLEGE.

Publiſh'd at the Requeſt of the VICE-CHANCELLOR, and HEADS of HOUSES.

LONDON:

Printed for E. STRAHAN, in *Cornhill*; C. RIVINGTON, in St. *Paul's Church-yard*; J. OSBORN, in *Pater-noſter Row*; and R. CLEMENTS, and J. FLETCHER in *Oxford*. M. DCC. XL.

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SERMON

PREACHED BEFORE THE

University of OXFORD,

IN THE

CHURCH OF ST. MARY,

ON SUNDAY the 7th of JUNE, 1772,

UPON

Occasion of the Time appointed by the Late King and Queen for a General

THANKSGIVING.

By WILLIAM MASTERS, A. M.

By RICHARD NEWTON, D. D. Principal of New Inn Hall, now by Royal Charter created the Queen's College.

BRITISH

Published at the Request of the Vice-Chancellor, and Heads of Houses.

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Printed for G. Strahan, in Cornhill; C. Rivington, in St. Paul's Church-yard; J. Oswald, in Pater-noster Row; and J. Fletcher in Oxford. MDCCLXXII.

TO THE

SOCIETY

OF

Hertford-College.

GENTLEMEN,

THE following Sermon setting forth the Ministerial Duty, is Printed at the Instance of the Vice-Chancellor and Heads of Houses. They have done me the Honour to be Importunate with me, beyond the Merit of the Discourse, to make it Publick, supposing it might be of Service to the University in general, whither so many resort to Qualify themselves for the Sacred Function. It is hard to say What will be of Service in an Age wherein

wherein ſo little Countenance is ſhewn to Religion or Religious Men. However, I have ſubmitted to the Authority of their Opinion, and the rather, for that, if any Good enſue, Hertford-College *(on this Day become a Society incorporate within the ſaid Univerſity for the Education chiefly of Perſons deſigned for* Holy Orders*) may participate of it: For your Uſe the Sermon, though Preach'd before the Univerſity, was written, and to You, and to your Succeſſors, I now inſcribe it, as an Inſtruction from a Preceptor*

Ever ſtudious of your Improvement,

And wiſhing you Perpetuity,

Hertford-College,
8 Sept. 1740.

Richard Newton.

2 Tim. ii. *and Part of the 24th Verſe.*

The Servant of the LORD *muſt not ſtrive, but be Gentle unto all Men, Apt to Teach.*

IN treating of theſe Words I ſhall conſider,

I. *Who* is here ſaid to be the *Servant of the Lord*, and *What* is meant by the Prohibition, "*muſt not ſtrive.*"

II. I ſhall endeavour to ſhew, that, in the *Diſputes* he may have, in the Courſe of his *Miniſtration*, with *ſerious* Men differing from him in *Opinion* about *Religious* Matters, he muſt be *Gentle*. And,

III. That, with reſpect to thoſe who ſhall at any time be committed to his Care, he muſt be *Apt to Teach*.

By the *Servant* of the Lord, in a large Senſe, may be underſtood every Perſon who hath *Embrac'd* the Goſpel, *Believes* in Jeſus Chriſt, *Purpoſes* to Obey his Will, and Follow his Example. And it is true, indeed, it

will not become *ſuch* an One to *ſtrive*, or be *contentious*. The ſeveral Precepts concerning *Humility*, *Meekneſs*, and *Charity*, given him by Chriſt in the Goſpel, would be violated by ſuch a Behaviour; and very little would he be thought to have learnt of *Him*, who, in ſo eminent a degree, was *meek* and *lowly*.

But this Epiſtle having been written to One who had not only *Embrac'd* the Goſpel, but was appointed alſo to be a *Preacher* of it, makes it evident, that this Term is to be taken in a more limited Signification, and that, by the *Servant* of the Lord, we muſt here underſtand a *Preacher* of the Goſpel, of what Order, Degree, or Rank ſoever he may be. And very ill, indeed, would it become *Him* to *ſtrive*, or be *contentious*, whoſe amiable Character it is, that he is the *Meſſenger* of *Peace*: of *that* Peace whereby God is reconcil'd to Man; of *that* Peace, *which* all Chriſtians are commanded (*a*) *to have one with another*.

What the particular Meaning of the Prohibition, "*Muſt not ſtrive*," is, we need go no farther than the Context to learn. In the Context, ver. 23. we read, "*But fooliſh and* "*unlearned Queſtions avoid, knowing that* "*they do gender* (*b*) *Strifes*." And then it follows in the Text, ver. 24. "*The Servant of* "*the Lord muſt not* (*c*) *ſtrive*." When, therefore, the *Servant* of the Lord is forbidden to *ſtrive*, ver. 24. he is then alſo forbidden

(*a*) Mark ix. 50. (*b*) μάχας. (*c*) μάχεσθαι.

to

to engage in *fooliſh* and *unlearned Queſtions*, or Diſputes, which are ſaid, ver. 23. to *gender* Strifes; and to be the Occaſion of *Enmity* between thoſe whom the Apoſtle would have to *Agree*.

What is here meant by (*a*) *fooliſh* and *unlearned Queſtions* or Diſputes, Diſputes mov'd by Perſons *ignorant*, and *uninſtructed* in the Chriſtian Faith, may be learnt by comparing *This* Advice to *Timothy*, with *That* before given to *Him* and *Other* Teachers, (1 *Tim.* i. 4.) and here repeated.

The Advice there given is, "*That they* "*ſhould teach no other Doctrine,*" [than what he had deliver'd] "*neither give heed* "*to Fables, and endleſs Genealogies, which* "*miniſter* (*b*) *Queſtions, rather than godly* "*Edifying, which is in Faith.*" Meaning by *Fables*, ſuch *Traditions* of the *Jewiſh* Doctors as, claſhing with the Precepts of Chriſtianity, and making the Word of God of none effect, could have no *Truth* in them, nor were any more to be *heeded* than the pure *Inventions* of Men; and about which, therefore, the rightly *inſtructed* in the Faith muſt needs think any Queſtions or Diſputes *fooliſh* and *unlearned*: And meaning by *Genealogies*, the Privileges ſo many valued themſelves upon, (and upon which, if upon *Any* of *this* kind, they might have Reaſon to do ſo) either of a regular Deſcent from *David*, and, conſequently, of their *Affinity* to the

(*a*) μωρὰς καὶ ἀπαιδεύτους ζητήσεις. (*b*) ζητήσεις.

Meſſiah; or, from *Abraham*, and ſo, of being the only *Viſible Church* on Earth. But that any Queſtions or Diſputes even about *Theſe*, were alſo *fooliſh* and *unlearned*, is evident: For that, in the firſt Caſe, the *ſpiritual* Relation to Chriſt is infinitely preferable to the *natural*; and *whoſoever doth the Will of his Father, which is in Heaven*, the ſame, he declares, (*a*) *to be his Brother*, and *Siſter*, and *Mother*: And, in the Second, Of what uſe was it to any of them, either to ſay within themſelves, or to boaſt to others, that they had *Abraham* to their Father, unleſs they had alſo *walked in the Steps of the* (*b*) *Faith of their Father Abraham*? *Abraham* ſaw the Day of the Chriſtian Inſtitution afar off, and was glad; and if his Children could not ſee it, when it ſhone directly upon them, and be glad of it too, of what Advantage was their Deſcent from *Him*? Or what Occaſion had they to value themſelves upon it? And what, naturally, could be the Conſequence of giving themſelves the *Preference*, where there was no *Inequality*, but Diſputes? The *Partition Wall* was now broken down. The *Goſpel* firſt propos'd to the *Jew*, was now alſo offer'd to the *Gentile*. And, the *Belief* and *Practice* of it being Equal, equally entitled the One and the Other to the Favour of God. Superiority claim'd, upon Pretenſions that could not be

(*a*) Matth. xii. 50. (*b*) *For they* only *which are of Faith*, [of *His* Faith] *the ſame are the Children of Abraham*, [or within the *Promiſe made to Abraham and his Seed.*] Gal. iii. 7. 16.

made

made out, would never be ſubmitted to; and, therefore, if the *Genealogies* were not *Endleſs*, the *Diſputes* would be. And ſo long as *Theſe* ſhould continue, mutual Love, the Badge of Chriſtians, would be deſtroy'd, and a Stop put to *Edification*, or building up the Church of Chriſt, which then only may be ſaid to be finiſh'd, when Men ſhall generally receive the Goſpel, and, *with all Lowlineſs, and Meekneſs, and Forbearing One Another in Love*, endeavour *to keep the Unity of the Spirit*, or an Agreement in Chriſtian Sentiments, *in the Bond of Peace*.

If the *Servant* of the Lord, then, muſt not *ſtrive*, it is plain, He muſt avoid *fooliſh* and *unlearned Queſtions*, which *gender* Strifes.

It is a ſufficient Reaſon, indeed, for the *Servant of the Lord*, not to enter *ſeriouſly* into the Diſcuſſion of fooliſh and unlearned Queſtions, that the doing it is altogether *unworthy* of his Character, even tho' *no Strife* or *Contention* ſhould enſue. How much *more* unworthy of it, then, muſt it be, to labour the Proof or Diſproof of Matters of *No* Conſequence to Religion, with a *Strife* and *Contention*, which Queſtions of the *Greateſt* cannot warrant?

Diſputes which Men occaſionally engage in, not in a *Polemical*, but a *Friendly* manner, for Trial of their *Skill*, or Exerciſe of their *Parts*, or Indulgence of their *Wit*, at a proper *Time*, and in a proper *Place*, and with Indifference to the *Iſſue*, are *Innocent* enough, how-

however *Frivolous*, ſo long as *Strifes* are not thereby *Gender'd*: But ſince, in Diſputes utterly *Inſignificant*, if there be a Sollicitude for the Event, (whether That ariſe from *Fear* of being thought *Inferior* in the Conteſt, or *Miſtake* about the *Moment* of it) as great *Heats* and *Animoſities* in the Contenders, as flaring a *Contempt* of each others *Judgment*, as manifeſt a *Diſlike* of each others Perſon, is ſeen to ariſe, as in Diſputes, the Iſſue of which is of the laſt Importance, the Advice given to prevent all unneceſſary *Occaſion* of Strifes, the moving *fooliſh* and *unlearned* Queſtions, with the ſame Earneſtneſs, as if they were Wiſe and Learned, is very Good. For, let what will be the *Determination*, Religion can from thence receive no *Benefit*, and, if *Strife* attend, much *Hurt*.

But, tho' the *Servant* of the Lord be forbidden to engage in *fooliſh* and *unlearned Queſtions*, the Denying or Admitting of which is a thing indifferent with reſpect to the Intereſt of Religion, yet *He* is not *Forbidden*, nay, He is *Commanded*, to defend *Important Truths*, even though it ſhould ſometimes happen, through the Infirmity of the Diſputant, that *Strife* ſhould attend his Diſputation. For, though this *ſhould* happen, as it often Hath, and often Will again, if Men will not ſee the greater Dignity there is in that which is *Rational* and *Decent*, than in that which is *Contumelious* and *Ridiculous*; and the *Clerical* Character of particular Diſputants

putants be thereby leſſen'd; and Chriſtian Religion defended by Men who are too proud of their Abilities, and have no Command of their Paſſions, be, ſo far, for the preſent, *Diſſerv'd*; yet the *Importance* of the Diſputes, if *momentous Truth* be thereby eſtabliſh'd, will, in point of *Service* to Religion, be an *Over-balance:* Since the *Important Truth* once eſtabliſh'd will remain, when the *Contenders* ſhall be no more.

But, ſince Religion is capable of being thought leſs well of in *any* degree, for any indiſcreet, or intemperate Zeal in its Defenders, the *Servant* of the Lord, even in the Defence of *Important Truths*, is ſtill forbidden to *ſtrive*, or to be *contentious*, in the ſame Senſe, in which *Strife* and *Contention* are ſuppos'd to attend Diſputes of no Conſequence to Religion.

Not *Diſputes*, then, but the *Vices* incident to Diſputes, are forbidden. Now *Contention* is a Vice incident to Diſputation. The *Contender*, whilſt he pretends to be ſearching after *Truth*, is ſeeking *Victory*, and, by Victory, *Glory:* Whence the Greeks call *Contention* φιλονεικίαν, or the Love of Victory in the Diſpute, the *Concomitants* of which are the Conceit of *Parts*, the Pride of *Learning*, Impatience of *Contradiction*, a tumultuous and diſorderly *Proceſs* in the Argumentation, *Aſperity*, *Inſult*, *Triumph*, *Reproaches*, *Abuſes*, *Contumelies*, which proceed from a vicious Earneſtneſs to get the better; and are all no-

thing to the Purpoſe, foraſmuch as *Truth*, pretended to be ſought after, muſt ſtand or fall by the *Evidence* that appears for or againſt it, which by the *Duſt* the Contenders have rais'd about it is *obſcur'd*, and can never be *clearly ſeen* till *that* is ſettled.

Suppoſing, then, the *Servant* of the Lord to be engag'd in Diſputes with *ſerious* Men, differing from him in Opinion about Religious Matters, *He* muſt not, in his Defending what he thinks to be *Important Truth*, be *Contentious*, but *Gentle*; which is the

IId Thing I propos'd to conſider.

Very *Learned* and very *Good* Men have been often diſappointed of the *Proper* and *Deſireable* Fruit of their Labours, when, through *Prejudice* or *Paſſion*, they have departed from the *Gentleneſs* recommended in the Text, whether in their *Converſation* or *Writings*. The *Service* they have *Intended*, and have been *Able* to do their Maſter, hath not been done. It is well if the *Cauſe* of their Maſter, under their Conduct and Management hath not been *Hurt*. If therefore this *Gentleneſs* be not in the *Temper*, it muſt be in the *Diſcretion* of the *Servant*. The *Appearance* and *Opinion* of it is neceſſary to the Purpoſe of doing *Service*. It is an *Art* that muſt be learnt. It is a *Character* that muſt be aſſum'd. Where-ever there is ſuch a Behaviour, as that, for the Good that may be done

done by it, *Gentleneſs* ſhall be thought *really* to be, where *naturally* it is not, there is a moſt virtuous *Diſſimulation*.

I deny not, but that there may, occaſionally, be ſome Difficulty in it, ariſing either from the *Temper* of the *Servant*, or the *Wayward-neſs* of *Thoſe*, with whom, in the Courſe of his *Miniſtration*, he muſt converſe: but, ſo there may in the Exerciſe of any *Other* Virtue, till the Conſideration of the *Reaſon* of the Thing, *Habitual Practice*, and certain *Conqueſts*, reviewed with Pleaſure, have aſſur'd us, that it is not only a *Superable* Task, but an *Agreeable* and *Uſeful* Exerciſe.

But, were the Difficulty found to be *Inſuperable* by the *Servant*, after He ſhould have taken true Pains with Himſelf to *Conquer* it, yet this would ſtill be the Conſequence, that, though, according to the Pains he had taken, he would be the *Better Man*, yet, in the ſame degree, in which he ſhould have fail'd of Succeſs, he would be a *Deficient Servant*. For, towards thoſe who *Differ* from him in Opinion, is *Gentleneſs* eſpecially requir'd; there being no *Other* way by which they will ſubmit to be *Approach'd*. There is no *Room* for him to exerciſe *this Virtue* towards thoſe with whom he *Agrees*. For, towards *thoſe* All Men are *Gentle*, even ſuch as are not of a Gentle *Nature*.

I need not ſay, that the *leſs* Prepar'd we are to engage in Diſputes with Others, who *ſeem* to differ from us, the *more* Gentle we ſhould

be. For, if we have not well conſider'd the *Subject* of Difference, we may not, for the preſent, be *Certain*, Whether they *Do* differ from us or no. And very precipitate, abſurd, and unſeemly would it be indeed, to ſhew any Diſlike, much more any Contempt of Perſons *for Varying* from us in their Opinions, when they do *not Vary*; or, if they do, whilſt we are *Unprepared* to ſhew them wherein they Err.

But, if the *Servant* of the Lord be never ſo *well prepar'd* to Explain and Eſtabliſh the Precepts and Doctrines of the Goſpel, and to Convince Men of their Departures from the Truth, as it is in *Chriſt Jeſus*, and doth Intend this earneſtly, as a Matter of the greateſt Importance to them, yet, in Prudence, he will not do it in a Way likely to defeat his Own *Deſign*.

He will only ſay, what he hath to ſay, in Terms *plain* and *explicit*; and with a View fully to *Inform*, and as *Often* as there ſhall ſeem to be *Occaſion*; and at a *Seaſon* moſt likely to have *Effect*; and in a *Manner* leaſt likely to *Offend*.

Whether what he ſhall inſtruct them in, or perſuade them to, will be duly *Regarded*, depends no further on the *Servant*, than that he be careful there be nothing in His *Conduct* towards them, that may incline them to *Diſregard* it.

This Point being ſecur'd, the *Servant* of the Lord hath done all that a *Servant* can do.

The

The *Maſter* can do more, indeed, and will do more, if Men are in good earneſt Deſirous to *Know* the Truth, and to *Believe* and *Live* according to it. He will *Enlighten* their Underſtandings. He will *Incline* their Wills. His *Grace* will be ſufficient for them. But the *Servant* of the Lord muſt not *ſtrive* in a manner *unbecoming* a Servant. He is intruſted with a *Meſſage*. All that is requir'd of *Him* is, that He be found *Faithful* in *Delivering* it. If there be any Doubt about the *Meaning* of it, He can only relate how *He himſelf* underſtands it, and Argue how reaſonable it is, that *Others* ſhould ſo underſtand it too.

If they do not immediately *comprehend* him, if they are *ſlow* in collecting the Force of his Arguments, He is not to be *Impatient*; He is not to upbraid them with *Stupidity* in not *ſeeing* this Force, or with *Diſingenuity* in not *Owning* it; Imputations, whilſt what is imputed is uncertain, at once *unmannerly* and *uncharitable*, and, if True, *unneceſſary*. They will look upon ſuch a Procedure as a Degree of *Violence* intended to *Awe* them into a *Reſignation* of their preſent Perſuaſions, to *Compel* them to an implicit *Submiſſion* to *His* Opinion, and to extort from them the *Liberty* they have to Judge for themſelves, which implies *Incompetency* to do it.

But, hardly is there a Man, who, in point of Senſe, views himſelf in ſo diſadvantageous a Light, as to conſider himſelf of *no* kind of

Value, not worthy of any the *leaſt* Regard. Self-love, univerſally implanted in human Nature, will not ſuffer him to do this. If he could do it, he would be, in a good degree Unhappy. He would be as often out of Humour with himſelf, as He ſhould *think* of it; and we may therefore conclude, He will be as often out of Humour with others, as they ſhall *appear* to think this *of* him. That which diſtinguiſhes *Men* from *Brutes* being their *Reaſon*, and that which diſtinguiſhes *Men* from *Men*, being their *Superior* Reaſon, a Good *Underſtanding* is of ſo high a Price, that laſt of all will *Any* be brought to yield that they have it not, at leaſt, in Matters that have lain in their *Way* to *Conſider*, in Matters that are *Propos'd* to their *Conſideration*; which very Propoſal being an *Appeal* to their *Underſtanding*, ſuppoſes them to have it. And He who ſhall undervalue it in *Others*, will be thought *Himſelf* not to have it, and, accordingly be diſregarded in what he hath to *offer* as the *Reſult* of it.

Hence it is that ſo many Exhortations are given in Scripture to behave in ſuch a manner as not to give Offence by the *Diminution* of it in *Any*, ſince, naturally, Men will have the better *Opinion* of any One, the *better* He ſhall ſeem to have of their *Underſtanding*.

Hence ariſes the *Sin*, and the *Danger*, in our Saviour's Eſtimate, to Him who ſhall ſay to his Brother, *Thou Fool*: Foraſmuch as this cannot be ſaid without betraying ſo much

Diſ-

Displeasure against him, and so much *Ill-Will* to him, and so much *Contempt* of him, as will naturally be follow'd by reciprocal *Disinclination* and *Disaffection*, and an utter *Refusal* to be Guided or Directed by *Him*, let his Talents for *Conviction* or *Reformation* be what they will.

But, in how *slender* a degree soever any Man hath *Understanding*, yet, if He think it *sufficient* to Guide him, he must be at Liberty to make *Use* of it, and, if He pleases, to *Rely* upon it. If, thinking it *Incompetent* for the Purpose, He will follow the Judgment of *Another*, He will still think he hath *Understanding* enough to choose *Whose* Judgment he shall follow. He will not follow *His*, to be sure, who, he thinks, doth not *use* him *well*: Nor will he ever believe he is *so* deficient in Understanding, as not to know *when* he is well used.

Any kind of *Force*, which the Servant of the Lord shall attempt to use in order to bring Men over to his different Opinion, besides that of the *Reason* of the thing, (which to Rational Creatures is *Cogency* sufficient, at least for the *Acknowledgment* of the Truth, if not for the *Practice* of it) will always meet with *Opposition* where Men can be *safe*, and *Compliance* in *Appearance* only where they cannot. Nor can it possibly be otherwise. For though Men may be forc'd to *Do* as he would have them *do*, yet they cannot be forc'd to *Think* as he would have them

think. They cannot, often, *Think* as they would themſelves. The eaſieſt and moſt natural way of inducing them to *Think* as he would have them, is, to *Behave*, in the general, towards *All Mankind*, and towards *Thoſe*, in particular, whoſe Notions he would rectify, in ſuch a manner, as that they may, in the firſt place, *Think well* of *Him*. For, in the Errors, from which he propoſes to Reform them, they follow *Leaders* whom they *do* think well of, and *therefore* follow them.

If the *Reaſon* of the thing be at any time *inſufficient*, it is either becauſe the *Weight* of it is not diſcern'd; or that Men are prejudic'd in favour of *Earlier* Inſtitutions; or in Diſfavour to the *Reaſoner*, who would induce other Sentiments. In all which Caſes it is evident how neceſſary it is that Thoſe, whom we would *Convince*, ſhould have a good Opinion of us. For, where the *Reaſon* of the thing is not diſcern'd, a good *Opinion* of the *Reaſoner* is in the *room* of Reaſon, and is *That* alone which *Perſuades*. Where there is a *Prejudice* in favour of earlier Inſtitutions, the Reaſoner muſt take his *Chance*. But he will have a *better* Chance if there be not alſo a Prejudice in Diſfavour of *Him*; and a better *ſtill*, if his *Amiable* Qualities have conciliated Favour to him. For, where there is *ill Opinion*, or *Diſaffection*, it extinguiſhes the Deſire, if not to *Learn*, yet to Learn of *Him*. They will not ſo much as Approach

to

to the *Place* of Hearing what he hath to ſay. Or, if they do, it is, probably, with Hopes of finding ſomething *Amiſs* in what he ſays. Or, if they are ſo far convinc'd that they cannot themſelves *Refute* what is ſaid, yet they will ſuſpect that ſtill it *may* be Refuted. *Non Perſuadebis, etiamſi Perſuaſeris.*

Were the Minds of Perſons to be taught *in æquilibrio*; were they *indifferent* to theſe or other Tenets in Religion; and wanted only to receive *Inclination* from Conviction, yet ſtill the Argument made uſe of for this Purpoſe would abate of its Force, if there was *Diſaffection* to the Propoſer of it.

But, Multitudes are found to be *already* in a Way of Worſhipping and Serving God agreeable to early Inſtitutions, and the Examples of their Anceſtors. Be this a *wrong* Way, yet ſtill they have been led into it from their Infancy, and have therein continu'd, through the *Eſteem* and *Affection* they have had for thoſe who have preceded and guided them in it. Here is then a *Prejudice* to be gotten over: a Difficulty which the *Servant* of the Lord, preſerving Mens good *Opinion* of him, and intreating the Aſſiſtance of his Maſter, may *hope* to ſurmount; but neglecting his *proper Character*, and thereby creating *another* Prejudice, muſt for ever *deſpair* of doing.

Whoever, then, ſhall offer to ſhew *theſe* Men a *better* Path, muſt, beſides his *Reaſoning* clearly upon it, free them from all kind

of

of Apprehenſion, as to the *manner of Spirit* he *is of*. He muſt create in them an Opinion of *Gentleneſs*, *Goodneſs*, *Meekneſs* in *Himſelf*; and of his *good Will* towards *Them*; that he would not for any Conſideration *Miſguide* them; that he walks *uprightly* in this Path himſelf, without any Deviation from it; that he hath no other View in pointing it out to them, but the *Diſcharge* of his *Commiſſion* to ſhew it, and the *Safety*, he is perſuaded they will find in it; that, however, be it never ſo ſafe in the Judgment *He* forms of it, yet, he doth not take upon him to *Compel* Men to go into it; that he only *Invites*, and *Exhorts*, and earneſtly *Intreats*, that they would do ſo; but that whether they *will* or no, he will Acquieſce in having deliver'd his Meſſage to them; and that whether they *ſhall* or no, he will live in Amity with them, and do good Offices to them, and receive good Offices from them, juſt as he would do, if *They* believ'd in all things juſt as *He* did.

It is not ſufficient, then, for the *Conviction* or *Reformation* of others, that the Preacher hath *Learning* and *Eloquence*, Qualities which Men *Admire*, if he have not *Thoſe* alſo which Men *Love*. Where theſe unite with the proper Powers to *Teach* and to *Perſuade*, there is great *Opinion*, great *Affection*, and the certain Conſequence of theſe, Great *Authority*.

Whom we thus *Gently* approach we ſhall find more *Teachable* as well as more *Tractable*.

They

They will not only more eaſily ſubmit to be *Convers'd* with, but they will liſten to us alſo with a cloſer *Attention*, what we ſay will be allow'd fuller *Conſideration*, gain readier *Admiſſion*, make a deeper *Impreſſion*. They will the ſooner be inclin'd to *Think* in Religious Matters as we do, when they find this *Fruit* of Our Religion. Nor ſhall we have advanc'd a little way towards *Convincing* thoſe who Differ from us, when once we ſhall have gain'd their *Inclination* to Agree with us.

Whereas *Ungentleneſs* will have the Appearance of *Enmity*. After which, all Applications to them, under Pretence of having in View their Temporal and Eternal Good, (great Motive to Attention where it is believ'd) will be in vain. For, they will ſay to us, You are *Not* believ'd. It is not uſual for an Enemy to *Intend* Good. You are ſuſpected of *Deſign*, and of *Impatience* to accompliſh it. We are apprehenſive you want only to Increaſe your *Party*. And we are already appris'd, that even *Falſe* Teachers will compaſs Sea and Land, in order to gain even *One* Proſelyte. In your *Manner* of Convincing us you ſeem to intend to Reproach us, and to Shame us, to Inſult and Triumph over us, and to Expoſe us to Deriſion and Abuſe. You are Angry with us for what we cannot Help. And, often, having Miſtaken us, you Miſrepreſent us. And though, in Inquiries after Truth, there is no more room for *Wit*, than there is for *Reſentment*, yet you are *Witty* upon us, or *Aim* to

be ſo at leaſt, (ſhrewd Sign of Contempt!) and exaſperate us by the Delight you ſeem to take in being ſo. How juſtly, therefore, may we Anſwer you in the Words of holy *Job*, to his indiſcreet Friends, "*How forcible* "*are* RIGHT *Words! but what doth* YOUR "*Arguing Reprove?*"

I come now, in the *Third* and Laſt Place, to ſhew, That the *Servant* of the *Lord*, with reſpect to thoſe who are committed to his Care, muſt be *Apt* to *Teach*.

Aptneſs to *Teach* implies, firſt a *Diſpoſition*, or Readineſs in the Perſon to Teach, who is here adviſ'd to be *Apt*; And, Secondly, his *Fitneſs* to do it, or his *Qualifications* for the Office in *Other* reſpects.

The *Diſpoſition* he hath to enter into the *Clerical* Office, founded in his *Liking* the *Profeſſion*, and his *Preferring* it to any *Other*; and in a *Conſciouſneſs* that He hath the proper *Powers* to be Uſeful in it; and in a *Perſuaſion* that he ſhall apply himſelf to the Diſcharge of the ſeveral Duties of it with *Pleaſure*, is the True *Diſpoſition* to *Teach*, or the True *Genius* to the *Profeſſion*: and what, as I apprehend, the Church, in the *Ordination Office*, terms, "*A being* INWARDLY MOV'D "*by the* HOLY GHOST *to take upon him this* "*Office and Miniſtration*;" and again, "*A* "*being* CALL'D *to the Miniſtry of the Church* "*according to the Will of our Lord Jeſus* "*Chriſt.*" For this *Diſpoſition* ſo founded, this

this *Genius* to the Profeſſion, is not only the *Gift* of the *Holy Ghoſt*, but a ſecret *Intimation* alſo, or *Monition*, or *Direction* from the *Holy Ghoſt*, that being thus Diſpoſ'd, Prepar'd, and Fitted to promote the Glory of God, and the Edifying of his People by *Teaching*, he ſhould take upon him *That* Employment.

But a bare *Diſpoſition* to Teach, is not a *Motion* from the Holy Ghoſt; a bare *Inclination* to it, is not a *Call* to the Miniſtry, without proper *Powers*, or *Aptneſſes*, or *Fitneſſes*, or *Qualifications* for it, in *Other* Reſpects, any more than the *Plebeian's Inclination* to become a Philoſopher, upon his having heard *Socrates* ſpeak divinely, is a *Genius* to Philoſophy.

Theſe *Fitneſſes*, or *Qualifications* to Teach, are,

Knowledge of Letters.
Sanctity of Life.
Diligence in Duty.
Prudence in Conduct.

1. *Knowledge* of Letters. The State of the Church upon Earth is *Militant*, always in *Danger*, often in *Diſtreſs*. Whether the Enemy She is afraid of be either *Spiritual* or *Carnal*, it is fit She ſhould be upon her *Guard*, in a *Poſture* of Defence, in a *Readineſs* to contend for the Faith once deliver'd unto the Saints, and, though *Preferring* Peace, yet *Prepar'd* for War.

Learning, with *Skill* to make uſe of it, in thoſe who wait at her Altars, is the *Armour* in which She Truſts, though not the *Whole* Armour neceſſary for the *Chriſtian* Warfare. By theſe *Weapons*, however, ſhe is to be *Supported* in the *Belief* of the Doctrines, and in the *Practice* of the Duties of the Religion ſhe hath eſpous'd. And the Church can no more be ſaid to be in a proſperous Condition without this *Aid*, than a Kingdom liable to be *Divided* within itſelf, or *Invaded* by a foreign Enemy, without Military Force directed by Wiſe Counſel.

But unleſs *Theſe* ſo *neceſſary* Endowments be accompanied with *Others*, *as* neceſſary to her Safety, theſe *Alone* will not be ſufficient to *protect* her. For if what *Service* Men Do her by their *Parts* and *Learning*, they Undo by *Failures* in their Moral Character, the *Merit* is over-balanc'd by the *Demerit*. The Cauſe that was *Defended* is *Betray'd*. The Argument that cannot be *Diſprov'd*, is, however, *Suſpected*. Here is the *Repute* of Learning to the *Men*, but not the *Benefit* of it to the *Church*. Therefore,

2. *Sanctity* of Life is *Another* Qualification fitting and enabling the *Servant* of the Lord to *Teach*.

This includes, in the Notion of it, All that Religion and Virtue, which the *Clerical* Order is inſtituted to promote.

That

That Men of *this* Order have *ſeparated* themſelves from all *Other* Employments, and *Devoted* themſelves *wholly* to the Promoting of *Religion* and *Virtue* amongſt Men, is Sanctity of *Character*. If Sanctity of *Life* anſwer *this* Character, they are, in this Reſpect, excellently *Qualified* for the promoting of Religion and Virtue amongſt Men. For, ſo far, they will be Belov'd, Reſpected, Rever'd; ſo far will they reſtrain many from the *Commiſſion* of Sin, at leaſt, in their *Sight*, or that may come to their *Knowledge*; ſo far will they *Countenance* many in the Practice of Virtue, and *Invite* many to an Imitation of thoſe Virtues which in them appear ſo lovely; ſo far will they be prepar'd occaſionally to Reprove, Rebuke, and Exhort with greater Authority, and without any Miſgiving of Heart that it will be ſaid to any of them, "*Thou, that teacheſt* Another, "*Teacheſt thou not* Thyſelf?"

But even *This* Fitneſs to Teach, is not, *Alone*, ſufficient, without the *Former* Qualification, eſpecially in an Age ſo Inquiſitive, ſo Penetrating, and ſo *Contending*, that what is *ſaid* to be True, ſhould *be* Falſe. So that, if there be a *Want* of Proper Learning; if what they would induce a *Belief* and *Practice* of, they cannot ſet in ſuch a Light, as that the ſame ſhall appear *Credible* and *Reaſonable*, they may be in Danger of having it imputed to them, that *Ignorance* is indeed the Mother of THEIR Devotion. *Alterius ſic Altera poſcit opem Res*

3. If,

3. If, with *these* Preparations to Teach in the beſt manner, there be yet a Want of *Diligence* in the Performance of this Duty; If the Parts, and Learning, and Eloquence of the Clergy, are *Unemploy'd*, or *Otherwiſe* Employ'd, than in Promoting Religion and Virtue; If Sanctity of Life be *Recluſe*; If ſo chearing a Light *ſhine not* before Men, that they may behold it, and be Led and Guided by it into every good Path; If there be not a *Watchfulneſs* to give Notice of the Approach of Danger to thoſe committed to their Care; a *Concern* leſt they ſhould Incur it; a *Solicitude* to Redeem them from it, if haply they ſhall have fallen into it; and ſeaſonable *Inſtruction* how to avoid it for the future; there will not be in the *Servant* of the Lord that *Aptneſs* to Teach, which his *Maſter* doth Intend and Require there ſhould.

Thoſe who enter into *Holy Orders* accept a *Truſt*; and, without *Diligence* in Duty, do not Anſwer the *Confidence* repos'd in them, are not Faithful, are not Juſt, are not Honeſt. There is a *Work*, and there are *Wages*; and the Wages are *for* the Work. If it be true, that *the Labourer is worthy of his Hire*, it is not leſs true, that the *Hire* is worthy of a *Labourer*. And if, in the Opinion of the Labourer, the Hire, at any time, be but *Small*, yet the *Duty* is not therefore to be done *Negligently*. The Duty is ſuch, as that the Preſent and Future Happineſs of Multitudes depends on it's being *Well* perform'd. The Hire, though ſmall, is *Accepted*. Diligence was

Presum'd. Otherwise *Another* would have been employ'd. He hath no *Other* Employment, and cannot therefore want *Leisure* to do the Duties of *This* in the best manner.

4. *Prudence* in *Conduct* may well be reckon'd a Qualification to Teach, since *This* is the great Security that any *Other* shall be of Use.

Diligence, if not under the Direction of *Prudence*, may Intrude, be Officious, Unseasonable, Offensive. The *Diligent* hath an End in View. Such Steps only are to be taken as Conduce to it. *Intempestivity* is Diligence to *Prevent* what he aims to Accomplish. If he would reclaim the Sinner, and think *Admonition* proper for this Purpose, he will consider also what *Opportunity* is proper; and what *Manner* of Address is proper. His Intention is to *Gain* his Brother. If his Brother will *hear* him, he *will* have gain'd his Brother. That his Brother *may* hear him, he will consider his *Temper*, his *Condition* in the World, his *Age*, the *Time*, the *Place*. As *These* differ, the *Application*, in Prudence, will be different.

In like manner, *Parts*, and *Learning*, and *Eloquence* applied to Reform from *Vice*, no less than to Convince of *Error*, will fail of the Regard Men should have for these excellent Endowments, and, consequently, of their proper Influence, if the Argument we use for this Purpose be accompanied with personal *Reflections* on occasion of personal *Misunderstandings*,

ſtandings, or with Expreſſions of *Aſperity* towards any *Sect* or *Party* differing from us in Notions whether *Religious* or *Political*. For, in theſe Caſes, the Audience will only be inſtructed with whom the Preacher is *Diſpleas'd*. The *Duty* that was to have been *inforc'd* is left to ſhift for itſelf. Here is a *Weakneſs* crept into the Argument which is taken ſpecial *Notice* of, and the *Strength* of it is *Overlook'd*. All that the Preacher ſhall ſay of Duty, intermix'd as it is with *foreign*, and eſpecially with *offenſive* Matter, will go for nothing. The Affair of *Duty*, What Men ought to *Believe* and *Do*, was the *Preacher's Only* Concern. If *He* appear, not to be concern'd about *This*, or not ſufficiently, (as he will, if he be concern'd about any thing elſe) neither probably will the *Hearer*. The *Hearer* may ſuppoſe the Preacher to be the beſt Judge, what is of the greateſt *Importance*. Nor ought any One to be ſurpris'd if his *Attention* ſhould be chiefly to *That* which was chiefly deſign'd for his Entertainment; or, if *This* ſhould be *All* that he will *Remember*; or, if this ſhould not Improve him in Chriſtian Knowledge, but be Matter of *Amuſement* only, if he was *Untouch'd*, or, of *Reſentment*, if *Hurt*. Through his *Imprudence* He is the Occaſion that his Valuable Talents ſhall be of no Uſe towards the Attainment of the very End he pretends to be in Purſuit of: whereas Reaſoning upon the proper Subject of Diſcourſe with *Dignity*, with *Solidity*, with *Perſpicuity*, with *Ingenuity* and *Candor*,

Candor, might have had Force insuperable, and not have created in any One any Prejudice against the Truth, any Disinclination to acknowledge it. But *Religion* and *Virtue* are not likely to be promoted by a Conduct in the *Writer* or *Preacher*, that is Itself a *Departure* from Religion and Virtue.

In like manner *Sanctity of Life*, however founded in Conviction of the absolute Necessity of it in *Clerical* Men, to the saving their Own Souls, and the Souls of those that Hear them, may yet, by failures in *Prudence*, fail *Itself* of *Respect*, and consequently of *Influence*.

To *Be Good*, and to be *Satisfied* of one's Own Sincerity, is not sufficient. There will be a failure in *Prudence*, if this do not *Appear* also, and be not *Believ'd* to be what it appears. To be *Really* good, is primarily necessary to preserve the *Appearance* of Goodness. For, otherwise, *This* cannot be long maintain'd. For *Simulation* will sometimes forget that She is acting a Part. This Foundation being once laid, that, in *Prudence*, is to be done, which will make it *Credible*, and that, in *Prudence*, forborn, which may render it *Suspected*.

Where *True* Goodness is, no Pains are necessary to make it *Appear*, or be *Believ'd*. The uniform Tenor of Life and Conversation will shew it. The Care which, in *Prudence*, Men are to take, is, that *Affectations*, *Ostentations*, *Austerities*, *Levities*, *Want* of *Temper*, do not intermix with *Sanctity* of Life, and contribute to its *Disappearing*, or occasion it to be *Dis-*

believ'd, and, consequently, to fail of the desir'd *Influence* in Teaching.

By Affectation it will fail. For *Affectation*, being a Departure from what is *Simple* and *Natural*, is always *mistrusted*. Accordingly, Examples have been set by Men of *Affected*, or *Constitutional* Piety, (which will always *appear* to be Affected) which Sober, Wise, and Virtuous Men have not thought it *Necessary* to Imitate; which many, despairing to Reach, have given over the Pursuit of, and fallen short even of that Degree of Goodness they might have attain'd; which, after having astonish'd the Ignorant, and Assembled the Curious in Multitudes for a while, have, in the end, serv'd only to *Distress* scrupulous and tender Minds with a Doubtfulness of their State, and to *Reproach* Good Men with Deficiencies they cannot supply; and which Human Frailty in themselves hath often shewn to be Examples far from being *Perfect* and *Exact*.

What was gain'd to the Credit and Interest of True Religion by the Affectations of *Purity*, a Century ago, beyond what any One in his Senses could think Needful, or Practicable, or believe to be founded in *Real* Goodness, of which he perceiv'd not the *least* Fruit?

The *Dissolute*, who saw through the Hypocrisy of those Times, comforted themselves with supposing, that all Pretences to Piety and Goodness were no better founded than in Views of private Ends; whilst *Others* of a better Mind, resolving to keep as far from all *Affec-*

ration as was possible, were shy of *Appearing Openly* to be so Good as they *really* were; whereby Religion lost its *Proper Countenance*.

And again, What is gain'd to the Credit and Interest of True Religion, in the present Age, by *Affectations* of extraordinary *Sanctity*, the *Result*, as is pretended, of *Instantaneous Regeneration*? Men are taught to attend to a sudden *Impulse* of the Spirit, by which the *New Birth* is wrought; which, however, is not so defined, as that any Man Living can discern, whether he *Feel* it or no; and yet it is made of such Importance to Salvation, that, be it at the *Peril* of his *Soul*, if He *Feel* it not.

The Natural Consequence of which is, That many will Believe, or Hope, or Fancy, or Flatter themselves, that they *Do* feel this *Impulse*, in order to get rid of the Terror of Damnation (for there is a sort of *Elasticity*, if I may so call it, in Human Nature, which, upon every Pressure, endeavours to recover itself into the former State of Ease and Tranquility); whilst Others, who feel nothing of it, (not having *Spring* enough for this Purpose) are overwhelm'd with the Perplexity and Horror consequent upon their Belief, that inevitable Ruin is their Doom.

Much more *Apt* to *Teach* is He, who calls not upon Men *already born* of Water and of the Holy Ghost, according to the Institution of our Blessed Saviour, to be *born again* by an *Impulse*, or *Inward Feeling*, or what shall be Interpreted by themselves to be so; but Diligently to *Read* the Scriptures; and to *Observe*

what is therein Commanded or Forbidden; and to be *Careful* to Do the One, and to Forbear the Other; and if, through *Ignorance*, or *Inadvertence*, or *Surprize*, or *Strength* of *Paſſion*, there be Departures from this ſure Rule of Life, to lament them, and to be more *Watchful* over their Conduct for the future, and to beg of God to aſſiſt them to do his Will. But if any think they have found a nearer way to Salvation, I cannot ſay they are *not Perſuaded* of it. To their *Own Maſter* they muſt *ſtand*, or *fall*.

But not only *Affectation* of greater Sanctity than can conſiſt with the *Frailties* of Human Nature, but OSTENTATION of that Degree of it which in this Life is *Attainable*, and Matter of *Duty*, is ſuch a *Failure* in *Prudence* in the Teacher, that he ſhall have leſs *Influence*, and, conſequently, be leſs *Apt* to *Teach*.

For, *Oſtentation* is a kind of *Force* us'd towards Men to *Oblige* them to ſee Our *Virtues*, which, otherwiſe they would readily enough have ſeen, but which, when *Obtruded* upon them to be taken notice of, make them ſharp-ſighted and inquiſitive into Our *Defects*. They begin to apprehend, that a *Diminution* of every thing Good in *Themſelves* is Intended, and that their *Own* Virtues are to be *extinguiſh'd* by this ſuperior Glare; and from hence grow Peeviſh and Diſinclin'd to allow that Goodneſs in us, which, if it had been more *Modeſt* and *Reſerv'd*, would not have been leſs *Seen*, and much more *Admir'd*, and have affected the

Hearts

Hearts of Men with greater Desire of attaining like Excellence: and indeed with Reason; for where there is a *Vanity*, and a fond *Conceit* of Goodness, there IS less Goodness. For there are such *Abatements* to be made in the Estimate of the Goodness of the best Men, that a Man cannot be *Conceited* of his Goodness, and *Be* Good; nor, consequently, *Appear* to be Conceited, and *Appear* to be Good.

Again, AUSTERITY in the Teacher, whether this appear in *Unnecessary* Severities towards Himself, or *Heavy* Impositions on Others *Grievous to be born*, is a *Failure* in *Prudence*, if his Design be to Proselyte Men to Christianity. MY *Yoak*, saith our Saviour, *is Easy*, and MY *Burthen is Light*. MY *Ways*, saith Wisdom, *are Ways of Pleasantness*, and MY *Paths are Peace*. The Service of God is not a *Whimsical*, but a *Reasonable* Service. It is a Service that is *perfect Freedom*, when unincumbred with *Strictnesses* that are not founded in *Religion*, but in *Mistakes* about Religion. Even *Self-denial*, the great Characteristick of the *Christian*, is *Abstinence* from that only which will *Hurt*. Not *Suffering*, but the *Effects* of Suffering, constitute the Christian; and therefore Sufferings are no longer *Good*, than they *Produce* Good.

However, therefore, Men may have been *scar'd* by Misrepresentations, there is nothing *frightful* in Religion. A dark, gloomy, severe, dejected Countenance may be the *Countenance* of Men Low-spirited, Ignorant, or Affected;

fected; but is not *That* of Religion. Religion, Viewed at a proper Point of Sight, hath a very *Beautiful* Face. It is *Innocent*, and very *Careful* not to *Hurt* any body; or, doing it inadvertently, is *Uneasy* till it hath made him *Amends*. It always *Means* well, and *Does* as well as ever it can. If it Offends, it wants to be *Reconcil'd*; *Confesses* its Fault; *Prays* to be Forgiven; is desirous to be *Inform'd*; is less *Adventurous*; more *Circumspect*; Sensible of its Own Frailty; Forgives every body; Abounds in Good-will; Delights in Good-offices; keeps itself clean; Is *Pleas'd* with itself; *Looks* Chearful; *Is* chearful. Why then will any One be so *Indiscreet*, as to dress this *Lovely* Form in such a *Frightful* Manner, as to *Terrify* the Beholder, instead of *Inviting* him to embrace it?

But if *Austerities* are Imprudent, as they discourage Men from entring upon a Religious Course of Life, LEVITIES are not less so, as they tempt Men to think there is no Need to be *Serious*, even in *Serious Matters*.

For, since to *Promote* Religion is what *Clerical* Men professedly undertake; and since they cannot more *Effectually* promote it, than by Securing an Opinion in Those, whom they would have to be Religious, that they have nothing so much at heart, What can be more *Aliene* to their Design, than to give Men *Opportunities* to observe, that their Attention is, in a manner wholly, taken off from this *One* Thing *Needful*, and set upon *Levities* of va-

rious

rious Kinds; which, if *Innocent* in themſelves, yet, hurting the *Clerical* Character, and weakening their *Credit* and *Influence*, are not *So* in *Them?*

It is not *Impoſſible* indeed, but that a *Clergyman* in a fanciful affected *Dreſs*, manifeſtly ſhewing with what *Reluctance* he departs from the *Lay* Habit, and accedes to the *Clerical*, as if he hoped to be ſtill *Undiſtinguiſh'd*; and, purſuing *Sports* and *Paſtimes* with a keener Appetite than could become even *That* Part of the *Laity* that would be thought to be Men of any *Buſineſs*; and ſo far receding from the *Dignity* of his *Office*, as to be *Delighted*, or at leaſt *not* to be *Diſpleas'd*, with Converſation that muſt offend every one *Intending*, and eſpecially *Profeſſing* to intend, the Promotion of *Piety* and *Virtue*; and Aſſociating Himſelf to *Inferior* Perſons of no *Education*, whether as *Aſſiſtants* in Ordinary Diverſions, or as *Partiſans* in Private Schemes, and eſpecially if they are Men of *Irreligious* or *Immoral* Lives, which muſt here be *Over-look'd*, or diſpens'd with *Unreprov'd*: I ſay, it is not *Impoſſible* but that ſuch a Clergyman may be *Able* to ſatisfy the Doubts of the *Scrupulous* Chriſtian, and ſet his poor, trembling Heart at *Reſt*: But, for all this, he will not generally be *Thought* to be ſo; or, if he ſhould, yet Few will Adventure to *Open* themſelves to him with any *Confidence* that he is *Fit* to be *Truſted* with what they have to ſay.

But, were it true, that *Illiterate* Men *Miſjudg'd* of theſe Matters, yet if *Their* good Opinion

Opinion of him be *neceſſary* to his having Sufficient Authority with them to direct and guide them in the Paths of *Holineſs* and *Virtue*, he muſt abridge himſelf of theſe *Liberties*, however *Innocent*, ſince they are *Unneceſſary*, rather than give ſuch *Offence*, as will make his Miniſtry amongſt them of no Uſe. But let him be aſſured, there can, here, be no *Miſtake*. The *Learned* and *Illiterate* are both of the ſame Opinion.

The Laſt Thing I ſhall mention as *Leſſening* Opinion of Sanctity, and Influence in Teaching, and, conſequently, as *Imprudent*, is WANT of TEMPER.

That *Impatience* or *Want* of *Temper* in the Management of *Religious Diſputes* is a failure in *Prudence*, hath already appeared, and Experience ſufficiently ſhews, that It is not leſs ſo in *General Conduct*.

I do not ſay, that, To be *Angry*, ſimply conſider'd, is a Diminution of the *Clerical* Character: For *Anger*, like all Other Paſſions, is implanted in Human Nature by the Creator for Wiſe and Good Purpoſes. *Be ye Angry, and Sin not*, ſuppoſes that a Man may be *Angry*, and yet *Innocent*. Nay, whenever *Diſpleaſure* ſhewn in a proper *Degree*, and proper *Manner*, would Prevent the *Miſchief*, or the *Sin* from being repeated, *Not* to be Angry, would *Not* be Innocent. *Anger* properly exerted, is a very Fine Paſſion, and is often rightly *counterfeited* for the Service that may be done by the *Apprehenſion* of it, whilſt

it

it is thought to be *Real*. *Anger* is the very *Passion* which chiefly keeps the World in *Awe*, so far as it *is* kept in Awe. What are the best Laws that have ever been made, but the *Effects* of the *Anger* of the Legislature? And what is it that hinders the *Execution* of the best Laws, but the *Indolence*, and *Insensibility*, and *Semperlenity*, and *Dead Calmness* of Temper, or Want of *Anger* in the Subject?

Let only the *Cause* be sufficient to Warrant it, and the *Degree* of it be Proportionable, and the *Manner* not Offensive, and the *Duration* no longer than the Occasion. Whosoever is *Angry* within these Bounds cannot be said to *Want* Temper, but to be in *Due* Temper; and his *Anger* not to be *Culpable*, but *Virtuous* and *Laudable*.

But *Anger* shewn upon *Trifling* Occasions will *Lessen* Opinion, because it manifests a *Weakness* in Judgment, which apprehended That to be *Great* which was *Little*; and, if in a great *Degree*, a greater *Weakness*, forasmuch as the Judgment is still more *mistaken*. If express'd in *Language* contumelious, virulent, abusive, it will *Lessen* Opinion, because this *is* want of Temper, Temper Unbridled, Unrestrain'd by *due* Reflection, a great Failure in *Prudence*, a *Disgrace* to Liberal Education, wholly *Unnecessary* to any Virtuous Purpose, inducing a Belief of *Ill Will* to the Person, which no Man should bear to Any, rarely procuring *Amendment*, hardly admitting *Reconciliation*, which yet every Man must want to

have brought about, who is either a *Prudent* Man, or a *Christian*.

If it be inquir'd What is a *Cause* of Anger, which in the *Servant* of the *Lord* will be allow'd to be *Just*; I Answer, That Conduct in the *Scoffer*, or the *Vicious*, which Opposes, Retards, or Hinders *Good*; or, in other Words, the *Success* of his *Ministration*.

The *Servant* of the *Lord*, if he be a *Good* and *Faithful* Servant, cannot but have the *Credit* and *Interest* of that Religion at Heart, which his *Master* came to Establish; cannot but use his utmost Diligence to bring it into *Repute*, and to *Propagate* it in the World; cannot but exceedingly *Rejoice*, if he hath but a rational and well-grounded *Hope*, that He is become an Instrument in the Hand of God for the Promoting of Piety and Virtue amongst Men; and be exceedingly *Griev'd*, as often as he finds himself Disappointed and Defeated in *This* View; and will therefore be *Justified* in the *Offence* he rightly takes, and in the *Resentment* he properly expresses against those, who, by their Irreligious and Immoral Conversation and Behaviour, by their Neglect or Contempt of Things Sacred or Serious, aim to render his Endeavours fruitless, and his Labours in the Service of his Lord Insignificant.

To Conclude, The *Servant* of the Lord must not *Strive*, or enter into the Discussion of *foolish* and *unlearned* Questions, such as have no Relation to his *Master*'s Service, be-

low

low his *Dignity*, as well as beſide his *Purpoſe*. Nor yet, in the Diſputes he may have with *Conſcientious* Men differing from him in Opinion, muſt he defend the moſt *Important* Truths, in a *Contentious* Manner; for *the Wrath of Man worketh not the Righteouſneſs of God*. Neither muſt he Intrude into the Sacred Office without being *Call'd* thereto by a *True Inclination* to the Office itſelf, founded in a *Conſciouſneſs* of the *Powers* proper to the due Diſcharge of it, let the Temporal Emolument thereto annex'd be, as it ſhall happen, Great or Small. Neither let him *Flatter* himſelf, that nothing more is requiſite to *Convince* and *Reform* Men, than to *Know*, and to be *Able* to *Prove* to them, in a clear manner, what is to be *Believ'd* and *Practiſed*. *This* is Neceſſary, but it is not *All* that is ſo. Such a Regard to his *Own Character*, and ſuch a Behaviour towards *Them*, is alſo Requir'd, as ſhall not fail to procure him their *Eſteem*, and their *Affection*.

I do not pretend, that the *Ignorant*, or the *Obſtinate*, or the *Immoral*, will always be *Reform'd* by the ſtrongeſt Arguments, laid before them in the beſt Order, and preſs'd upon them in the moſt affectionate Manner, by the moſt unexceptionable Perſon. It is very well, if we have *Convinc'd* them of *Error*, and have not *Prejudic'd* them againſt the *Truth*. If the *Underſtanding* be once Enlightened, the *Will*, in time, may be Obedient. Having been

been Careful not to *Offend* Any, it is very likely we may *Gain* Some. *Events* are in the Hands of God, *Duty* in Ours. If at last, our Labour of Love should be loft to any of our unhappy *Flock*, it will not be loft to *Us*. And though we may not be Able to lead *Others* through the Paths of Virtue to Eternal Reft, yet fhall we be fure to find the Way thither *Ourfelves*, and each of us be receiv'd with *This* Commendation from our Heavenly Maſter: *Well done, thou good and faithful Servant! Enter thou into the Joy of thy Lord.*

FINIS.